Vol. 4. Numb. 27.

THE REHEARSAL.

1. Bitter *Pamphlets* now come out againſt the *Church*.
2. Yet the *Obſervator* is very Angry that *Iſſachar* dare *Kick*!
3. The *Anabaptiſts* and *Quakers* Sprang from the *Presbyterians*. And learn'd from them, the one to Deny *Baptiſm* to *Infants*, the Other to lay it quite aſide.
4. Mr. *Wall's* late Book a full Anſwer to the *Anabaptiſts*. *Origen* ſays, it was the Cuſtom of the *Church* to *Baptize* Infants.
5. *Short* Anſwers are the *Cleareſt*, when they Hit right.
6. A *Short Anſwer* to the *Objection*, That *Infants* do not Underſtand the Nature of *Baptiſm*.
7. That *Teach* is put before *Baptize*, Matt. xxviii. 19.
8. That ther is no Expreſs *Text* for *Baptizing* of *Infants*.
9. The *Presbyterians* are Fondeſt of that *Command* which ſtands moſt upon the *Authority* of the *Church*.

WEDNESDAY, *January* 12. 1708.

(1.) *Country-m.* THe *Obſervator* is violent anew in Hunting the *Scots-Members* upon you, *Maſter*, for ſpeaking againſt the *Kirk*.

Rehearſal. But I have no Body to Complain to for all the *Reproaches* and vile *Calumnies* he and his *Party* throw out every Day upon the *Church*! I have ſeen the *Second Edition* of a *Letter from a Gentleman in Scotland to his Friend in England againſt the Sacramental Teſt, as Inconſiſtent with the Union*, &c. Printed and Sold by *Benj. Bragg* at the *Raven* in *Pater-Noſter Row*. This is but very lately Publiſh'd for this Seſſion of *Parlament*, and come out already in New *Editions*. And this lays the *Rebellion* of *Forty One*, and the *Murder* of K. *Char*. I upon the *Church* of *England*. And ſays, p. 13. *It is Notorious the Church of England has Degenerated*— And the *Church* muſt Bear all this! But if you ſpeak a Word of the *Kirk*, the *Obſervator* is upon you, and ſays the *Government* ought to take Notice of it, as Inconſiſtent with the *Union*! And the Good Friends of the *Church* cry out *Moderation* to her! But not a Word to the *Diſſenters* to forbear their *Inſults* upon the *Church*! They won'd have all the *Moderation* on one ſide! I began not with them. The *Church* had been long *Batter'd* and *Abus'd* (ſo as no *Church Eſtabliſh'd* ever was) before I took *Pen* in hand. All I have Wrote has been *Defences* in *Anſwer* to their Bitter *Invectives*. Yet I am the *Enflamer*, and they Practiſe *Moderation*!

(2.) *Country-m.* It is Hard indeed if the *Church* has not Liberty to *Juſtify* her ſelf when ſhe is *Accus'd*, and Render'd *Odious* to all the *Nation*! She is then true *Iſſachar*! But tho' an *Aſs* will not *Bite*, yet ſhe muſt *Winch* a little and *Kick* when ſhe's over Loaded! Tho' ſhe has Nothing to ſay, but *Paſſive Obedience* on the one ſide, and *Non-Reſiſtance* on the other!

But, *Maſter*, before you ſay any thing to this *Pamphlet* you have Nam'd, or go to any other Subject, I wou'd Entreat you to Proſecute the Matter we were upon one ſtep further before it go out of my Head, and give me ſomething to ſay to the *Anabaptiſts* who Deny all *Infant Baptiſm*, and they Encreaſe much of Late.

(3.) *Rehearſ.* That *Sect* ſprang out from the *Presbyterians*. And the Tranſition was Natural, from Denying *Baptiſm* to *Infants*, except upon a *Fare-Day* or ſo, to take it from them altogether. And why not, if it was not Neceſſary to them, and that they were ſafe without it? And thence the *Quakers* (who came from the *Presbyterians* likewiſe) Improv'd further, and thought it not Neceſſary to *Men* more than to *Children*. For if it was but a *Ceremony*, it might be taken away. And by the *Presbyterian* Principles (who Clamour'd againſt all *Ceremonies*) it Ought to be *Abeliſh'd*.

(4.) But as to the *Anabaptiſts*, I refer them to Mr. *Wall* his *Hiſtory of Infant Baptiſm*. Printed 1707. which has made an End of that Controverſy for Ever. He has plainly ſhew'd

ſhew'd, That *Baptiſm* was in uſe among the *Jews* before the coming of *Chriſt*, and was given to *Infants*. And that it was ſo continu'd in the *Church* from the Days of the *Apoſtles* to the *Anabaptiſts*. *Origen* (*Homil.* 8. in *Levit.* c. 12.) ſays in Expreſs words, That it was the *Uſage of the Church* to *Baptize Infants*. *Secundum Eccleſiæ Obſervantiam etiam Parvulis Baptiſmum dari.* You will ſee many more Authorities in Mr. *Wall* his Excellent Book. Ther are ſome Books that are *Concluding* Books which *Exhauſt* the *Subject*, and leave Nothing to be *Reply'd*. And this is one of them, upon this Subject of *Infant Baptiſm*.

(5.) *Country-m* But, *Maſter*, Referring to *Books* will not do in Converſation. I muſt have ſomething to ſay to the *Queſtions* they Ask me. And you uſe to have a ſhort way of coming to what you call the *Jugulum Cauſæ* at once, to find out the *Point* on which the whole *Cauſe* do's Depend, and to *Strike* there. Which, if done Effectually, is the *Cleareſt* as well as the *Shorteſt* way. For it is Eaſily *Remember'd*, and is Always at Hand upon Occaſion. Beſides it ſtops *Reply*, for they muſt Anſwer to one ſingle *Point*. Whereas when ther are many *Branches* in a Diſpute, it is more Eaſie to Turn from one to another, and ſo Confound. Therefore I will tell you what they ſay to me, and I expect *Short* Anſwers.

(6.) They ſay, That *Infants* do not Underſtand the Nature of *Baptiſm*.

Rehearſ. As much as of *Circumciſion*, to which they Deny not but *Infants* were Admitted.

(7.) *Country-m.* They ſay, That the Command *Matth.* xxviii. 19. was firſt to *Teach* and then to *Baptize*.

Rehearſ. That muſt be the Method with *Men* who are to be *Converted*. But the Literal Reading of that *Text* according to the *Original*, is Μαθητευσατε *Go and Diſciple all Nations*, *Baptizing them*, &c. then follows, *Teaching them to Obſerve*, &c. Now tho' a *Man* muſt be firſt *Taught*, yet a *Child* is made a *Diſciple* or *Scholar* of the *School* before he is *Taught*. And when a Man was *Proſelyted*, his *Children* were *Baptiz'd* with him, as it was with the *Jews*. Which is the Meaning when it is ſaid that ſuch a Man was *Baptized* and all his *Houſe*, *all* or, *his*. Act. xvi. 33. And it was as well Underſtood in the Language of that Time as if *Children* had been Nam'd. And it wou'd have been a *Redundance* to have Nam'd them, for the Cuſtom was Univerſal. It was as Needleſs as to have Nam'd the *Women*, who no body Doubts were Included. And as little did they Doubt of the *Infants*. It wou'd rather have made a *Doubt* to have Nam'd them, as if they had not been Included before.

(8.) *Country-m.* This is very Plain to me. But nothing will ſerve them Unleſs I can Produce a *Text* in the *New-Teſtament* expreſly for *Baptizing* of *Infants*.

Rehearſ. They muſt Produce a *Text* for *Excluding* of *Infants*, for they were in *Poſſeſſion* of this *Privilege* before. And if they will ſtand to this Rule, they muſt Exclude *Women* from the Sacrament of the *Lord's Supper*. Or elſe ſhew either *Command* or *Example* for it in the *New-Teſtament*, which they cannot do. Deſire them to ſhew you ſuch an Expreſs *Text* Prohibiting *Polygamy*. Or for the Obſervation of the *Sabbath*. It is call'd a *Shadow*, and fulfill'd in *Chriſt*. Col. ii. 16, 17. And ther is no *Command* for keeping the *Firſt-Day* of the Week as a *Sabbath*. The Authority of the *Church* muſt come in here.

(9.) *Country-m.* And let me here mind an Obſervation I have heard from you. That as the *Viper* carrys an *Antidote* to its own *Venom*, ſo Providence has order'd it, That moſt *Errors* have in Themſelves what is a flat *Contradiction* to them. Thus the *Presbyterians* ſet out upon Running down the Authority of the *Church* (becauſe it was all againſt them) and they wou'd have Nothing but what was Expreſly in *Scripture*. And yet of all the *Ten Commandments* they were Fondeſt of the *Fourth*, which only (as to the Alteration of the *Day*) ſtands wholly upon *Church-Authority*. They made more ſtir about *Sabbath-breaking*, than the Breach of all the Reſt of the *Decalogue*. But I have more to ſay Next time.

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